

The Manifesto.

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TESTIMONY OF SAMUEL JOHNSON, SEN. No. 2.

WHEN I arrived at Watervliet, where they lived, I was received with great kindness. The leader of this people was Ann Lee, whom they called Mother; and truly she seemed like a mother. Her countenance, and the countenances of those who stood as witnesses with her, shone with brightness and glory, as evidently as the shining of the sun upon clear water. This confirmed me that the glory of God was upon them. The first words I recollect hearing from Mother Ann were, "James, take this man and let him open his mind." This was just what I desired; and by this I perceived that she knew the state of my mind. I opened my mind and confessed my sins, freely and honestly, before Elder James, as a witness of God.

I had frequently confessed my sins to God in secret, as many others do; and in conformity to the practice of public preachers in antichrist's kingdom, I had frequently, in public, confessed myself and the congregation to be great sinners. But in all this I brought nothing to light, nor did I

find any abiding releasement of soul. The burden of my sins returned upon me, and condemnation still continued. I was therefore convinced that I did not confess to God's acceptance: for I read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i., 10. This promise I had never before found verified. But now, by bringing my deeds to the light, I found the promise of God fulfilled: for I felt entirely released from the burden of sin. All condemnation and despair were entirely taken away, and my soul was filled with heavenly peace and comfort, accompanied with a godly sorrow and repentance for sin.

I tarried about a week, and witnessed many beautiful displays of divine power and goodness, and heard many precious instructions and exhortations. Here my soul received the precious "unction of the Holy One," which is the baptism of the Spirit, and by which I knew the spiritual things of God, which can not be understood nor discerned by the natural man. This produced in me many heavenly gifts, and many operations of Divine Power. Here I obtained the full an-

swer of my former prayers; for I had now lived to see the second coming of Christ, and the commencement of his kingdom on earth. In this I was confirmed beyond a doubt.

I left them with great reluctance; and nothing but my duty to my family, enjoined by Mother Ann's counsel, could have reconciled my feelings to retire from a place and a people so evidently filled with the Spirit of Christ, and so blessed with the Divine presence. I returned to my family, and felt myself blessed in my obedience to Mother Ann's testimony, and daily enjoyed the presence of God, and felt the powerful influences of his Spirit. And I have reason to bless God that my wife and children all embraced the same testimony of the gospel, and, with the exception of one daughter, who died firm in the faith, they are all now living in the Society, and continue in faithful obedience to the gospel.

In September following, after Mother and the Elders, and a number of the leading Brethren were imprisoned in Albany, I was attending a meeting on the Sabbath, at Dr. Isaac Harlow's, with my family and a considerable number of the Brethren and Sisters; and while we were on our knees, in prayer to God, a mob rushed into the house, headed by the very one who had stirred up the persecution against Mother and the Elders, and caused their imprisonment. They seized and dragged me out of the house, and carried me off to the house of their champion. The next morning they made a pretence of trying me before one Adgate, who had been a

justice of the peace under the royal government. Here I was accused of speaking against the war; and it was also alleged that Mother and the Elders were British emissaries in disguise, who were exciting their hearers against the war. After this mock trial, (for I can call it nothing else,) I was hurried off to Albany, to be tried before the commissioners who composed the Board of War.

Here I was again charged with maintaining the principles of Ann Lee against the lawfulness of war. Such principles, they contended, were detrimental to the cause of the country, which was then engaged in the arduous struggle for liberty, against a powerful enemy, and forbid my preaching such doctrine. I replied, "I shall speak what God gives me to speak; for I feel it my duty to obey God rather than man. I did not receive the testimony against war from Ann Lee; but was taught by the revelation of God, before I ever saw Ann Lee, that the followers of Christ could have nothing to do with wars and fightings." This declaration was so offensive to the commissioners, that they gave orders for my imprisonment, declaring at the same time, that the Elect Lady was going to be banished to the British army in New York. I replied "The Elect Lady she is, indeed and in truth; but whether she sinks or swims, I know the work is of God." They would not suffer me to be imprisoned with Mother and the Elders; I was therefore confined in the jail of the old City Hall.

After ten days imprisonment, I was set at liberty through the intercession

of my brother, who produced many certificates from respectable characters, of my former zeal in the cause of my country. From all the proceedings of these inveterate persecutors, it appeared evident that the clamorous charges of British emissaries and traitors to the country, which were raised against the leaders of the Society, were merely a pretext, under which they intended to effect the destruction of the Society, by securing the leaders and suppressing their testimony. But in this they were disappointed; for many who received intelligence of these things, flocked to hear the testimony of a people who were persecuted and imprisoned for the cause of righteousness and peace. So that in the event, the very means they had taken to prevent the spreading of the gospel, produced a far more extensive increase. Thus the overruling providence of God "caused the wrath of man to praise him."

Being now in the eighty-fourth year of my age, and on the verge of eternity, I feel it my duty to leave behind me a testimony of my experience, for the benefit of all who are seeking, as I once was, to find religion in the dark pages of ecclesiastical theology, written in the dark kingdom of antichrist, by the blind guides of a bigoted priesthood. And as I feel a sense of my solemn responsibility to a just and holy God, I can have no possible wish nor motive to deceive my fellow-creatures, in any manner whatever. I can therefore assure every candid inquirer after truth, that I could never find the work of salvation, nor the life and power of religion, which is the essence

of the gospel, by all my labors and researches, until I found the present testimony of the gospel, which was brought to light by Mother Ann Lee. And concerning her testimony, I can truly say, it is "the power of God unto salvation:" for such it has proved itself by its effects. It has purified my soul from sin, and saved me from the corrupt propensities of an evil nature. It has afforded me justification and peace for nearly forty-seven years. Through this gospel I have received many precious gifts, and many divine manifestations.

When I first embraced this testimony, I was baptized with the spirit of humiliation, which brought me under many mortifying and humiliating signs and operations, tending to mortify and crucify the pride of my nature, and show me the folly and vanity of relying on my literary and scientific acquirements to teach the way of salvation, or preach the gospel of Christ. These humiliating operations of the Spirit completely humbled the pride of my education, and prostrated in the dust my exalted station among men. I then felt, by actual experience, the force and power of the prophet's words: "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Isa. ii., 17. And this every exalted soul must yet feel and experience, before he can be prepared to enter the kingdom of heaven. By these humiliating scenes, the loftiness of my spirit was abased, and I was effectually brought down into a humble frame of mind; so that I could truly feel the meek and

lowly Spirit of Christ, and profit by the simplicity of the gospel, which, according to the testimony of Jesus Christ, is received by babes, rather than by the learned Rabbins and great ones of the earth. After this, my soul was blessed with many joyful and heavenly gifts of God; such as gifts of revelation and prophecy, which have actually come to pass; discerning of spirits; so that I could many times discern the secret state of souls: also divers kinds of tongues and signs; and many glorious and heavenly visions, by which the spiritual world was brought, as it were, into open view to my spiritual sight. Concerning the existence of such gifts, in this day, I well know that a spirit of scepticism prevails almost universally, both among professors and profane, and especially among the learned priesthood. They are taught to believe that there can be no such gifts in this day, nor any divine or supernatural inspiration; because they all ceased with the primitive Church. It is true that when the primitive Church lost the life and spirit of Christ, and fell back into the spirit of the world, these gifts actually died away. But a restoration was promised, which was to take place when the true Church should rise in the spirit and life of Christ: for these gifts are the life of the soul, and a seal to the testimony of the true gospel.

I was formerly taught, agreeable to the prevailing opinion, that those gifts had ceased, and were no more to be expected. Accordingly I strove to believe it, until I was convinced to the contrary by actual experience. I have

myself experienced many such gifts; I have been an eye and ear witness of many such in Mother and the Elders; and many such have I known to take place in the Church, from time to time, down to this day. Can I then disbelieve the sight of my own eyes, the hearing of my own ears, the feelings of my own senses, or the inspirations of Divine light in my own soul? I can not. The evidence of these things is as clear to me as that of my own existence. It is an immutable truth, established by the eternal principles of heaven, that without the inspiration and gifts of the Holy Spirit, no soul can ever find salvation. These gifts, being the very essence of divine life, are as important to the spiritual life of the soul, as the inspiration of the natural air is to the natural life of the body. Why then will mankind still cleave to an erroneous and blind tradition, which can not be maintained by scripture nor reason?

O, ye professors of the divine religion of Jesus Christ! when will ye cease to believe in the soul-darkening doctrines of men, and the blinding creeds of human invention? Is not God "the same yesterday, to-day and forever?" Is his "hand shortened that it can not save," or his Spirit straitened that it can not work? Is it not iniquity "that has separated between you and your God?" Have not your sins shut you from the light of his countenance, and hid from your eyes the divine operations of his Spirit? I know, by living experience, that this was once my case, and why not yours now?

I feel it my duty, before I leave this

earthly tabernacle, to bear a testimony concerning the characters, moral and religious, of Mother Ann and the Elders who administered the gospel with her; knowing, as I do, the many false and infamous reports circulated in the world against them, and more especially against Mother Ann, who was the principal object of the dragon's rage. For it is clearly evident that he is now gone forth in his wrath, "to make war with the remnant of her seed, who keep the commandments of God, and maintain the testimony of Jesus." I have been with her in many places, and had much opportunity to hear her testimony and observe her conduct, both in public and private; and I can bear witness to the purity of her life and the sincerity of her religion. She was truly a pattern of godliness to all Christians, and especially to those of her own sex: for she was indeed the most exemplary person, both in word and deed, that my eyes ever beheld. Her words were generally few; but they were directed in the most perfect wisdom; and none were able to gainsay or resist the power of her spirit. Yet she was free and familiar in conversation, when occasion required it; nor did she feel herself above conversing freely with the least and the lowest, whether aged or young.

She showed a remarkably kind and tender feeling towards children, and would often give them some good advice; and the attachment of such little ones to her was wonderful. There were many small children who, by a few words from her, received impressions of godliness which governed them through life. And there are numbers

now living, whose first impressions of faith and love to the way of God, were inspired into their souls, by the notice of Mother Ann to them, in their infancy.

She was truly a Mother in Christ. Her whole soul seemed entirely devoted to the will of God; and her discerning spirit was able to see and feel the state of souls in every situation, and to administer to their necessities under all circumstances. Indeed, the discerning light of God in her was such, that it seemed as if no secret thought of the heart could be hid from her. Often did she expose the secret sins of hypocrites and deceivers, to their shame and confusion: and in all she said, I never knew her to be in the least mistaken.

She always manifested a feeling of kindness and compassion to the poor, the widow and the fatherless, and often deprived herself of temporal comforts, in order to administer to their wants. She taught us to be faithful and just in all things, both spiritual and temporal—to be industrious, prudent and saving, and to manage our temporal affairs with economy, that the blessing of God might attend our labors. In so doing, she said we should be blessed with a plentiful store of the comforts of this life, and be able to supply the wants of the poor and needy. And by walking in uprightness and keeping the way of God in purity, she assured us that we should always be blessed with the gospel and the gifts of the Holy Spirit, not only for ourselves, but to administer to other needy souls, who should desire to forsake the course of this world, and

find a part with us in the way of God.

In the early part of my life, I often contemplated upon the character of a child of God, as exhibited in the New Testament, and earnestly sought for it; but could never find it, until I found it in Mother Ann Lee and the Elders, William Lee and James Whitaker; there indeed I found it perfectly exemplified to my full satisfaction.

Come then, ye who desire to learn the way of peace and righteousness, and be partakers of that life and salvation which, I can testify, is treasured up in this Church, which was founded by the ministration of Mother Ann Lee. I know by the revelation of God, and by my own experience, that the second coming of Christ has commenced; that the latter day of glory has dawned upon earth, and the kingdom of Christ is begun, which will never have an end. And I feel confident that all souls will yet bow before it, and acknowledge it, either in judgment or mercy. Beware then, ye children of men, that ye speak not evil of those things which ye understand not, "lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder and perish; for I work a work in your day, a work which ye will in no wise believe, though a man declare it unto you." *Acts xiii., 40, 41.*

Expecting this to be my last public duty, I solemnly bear witness, in the fear of God, to the truth of these things; and I pray God that, in his mercy, it may be the means of awakening and rightly directing some poor lost souls, who are, as I once was, seeking in the wilderness, where there

is no water, and in the desert, where there is none to save, and where there is no way of salvation to be found. So testifies your aged friend.

New Lebanon, N. Y. 1827.

THE STARS.

ANNIE R. STEPHENS.

WRITTEN FOR THE CHILDREN.

Amelia:—

I WAS gazing out of the window
On the twilight evening sky,
And one by one in the stellar dome
Gleamed the starry-gems on high.
There was the sun fast sinking
In his bed of living flame;
And just above the sunset
One star of glory came.
And then, near the darkened zenith;
A brighter one appears;
Lo! all the star-lamps lighted,
Hung out like chandeliers.
And I've gazed in the morning twilight,
When the moon was sailing by,
Right near fair Lunar's crescent,
Two diamonds gem the sky.
So near that they flashed their beamings
Right in her mellow ray,
I wondered, (if by telephone)
They talked on their circling way.
Oh, with what thrilling ecstasy
I've gazed on the starlit dome,
Till each radiant, silvery twinkler,
Seemed a beautiful angel's home;
And I've thought of the little children,
And the funny things they've said;—
That the angels lighted the star-lamps
While they were going to bed.
One thought that they were gimlet holes
That the glory we might see;
If heaven's wrong side so bright appeared
What must the right side be.

Maud:—

Why Amelia! you must be a poet.
But I'm a star-gazer too;
I love to watch the night-gems
That sprinkle the vaulted blue,
Your beautiful words of poetry
Fall on my listening ears

Like harmonies of angels,
Or music from the spheres.
I have a little knowledge
Of those starry worlds afar,
For have seen one follow the sunset,
It is Venus, the evening star.
The brightest one is Jupiter,
Four million miles from here;
Four moons attend through all his course
That monarch of the spheres.
And those at present near the moon,
Are, Saturn with golden rings,
And Mars who was called the God of war
In the time of the ancient kings.
The shepherds on the Chaldean plains
The same bright planets viewed;
Down through ages men have watched
The starry multitude.
To constellations they gave names,
Like the Big and Little Bear;
Draco, Pegasus, Auriga,
And Cassiopeia's chair.
Perseus, Virgo, Hercules,
The beautiful Northern Crown;
Just now above the eastern hills,
Sweet Pleiades shines down.

Serene:—
Now I've listened with anxious ears,
To know beginning from end;
And the more I open my eyes
The less I can comprehend.
I know my grammar and history
And I can cipher, too,
This wonderful science Astronomy,
Is even too much for you.
Now you star-gazing poets,
I can not understand,
How you can fill your noddles,
With every thing so grand.

Tillie:—
I've had a bright idea
That struck me in the head,
They like such fairy visions,
We, practical things, instead.
Away back in the distance,
I can not tell you when.
Some wise men followed a wondrous star;

Serene:—
'Twas the Star of Bethlehem.

Tillie:—
I can not think just now Serene

'Twas something about night; [flocks
When shepherds watched their chosen
They saw a wondrous light.

Serene:—
Full eighteen hundred years ago
Was born in Bethlehem,
The promised child who grew to teach
God's law to suffering men.
Yet while he in a manger lay
Wise men came from afar,
Directed by the glowing light
Of the bright and guiding star.
They thought he was their future king,
As prophets had foretold;
They laid rich presents at his feet
Of frankincense and gold.
When he grew up to be a man
His mission he received,
He spread abroad the heavenly light,
And many souls believed
He healed the sick, the blind and lame,
And blest the children dear,
And comforted all lonely hearts
With blessed words of cheer.
And thus they loved and reverenced him,
But some his power denied;
The wicked Jews detested him,
His body crucified.
And down the years men worshiped him
This good and Christ-like man;
But loving self, they've quite forgot
His beautiful Christian plan.

Tillie:—
Why don't men worship present good,
Instead of the good afar?
I'm sure I could follow a starry ray,
And find where bright treasures are.

Maud:—
My dear little girl, I think we've found
The beautiful Morning Star;
For in our home doth love abound,
With naught our peace to mar.

Tillie:—
Why surely so! I never thought;
For through the winter's cold,
I am protected from the storm
Like a lamb within the fold.
And when the blossoms deck the trees,
And the birds are full of cheer,
And the fruit hangs ripening in the sun,
Why! it must be heaven here.

Amelia:—

Our heaven is formed by doing good,
By being pure and true;
To do to others as you wish
That they should do to you.

All:—

Then we will form this heaven below,
While grateful praise ascends,
For daily blessings that we share,
For home, and dear kind friends.

Mt. Lebanon, N. Y.

ABNEGATION.

O. C. HAMPTON.

WHEN I feel like airing my own wisdom and smartness by criticising the ignorance of another in an invidious and arrogant spirit, I take a lesson from the grey-headed dandelion (*Leontodon Taraxacum*,) or the humble pumpkin flower.

The first of these is such a skillfully wrought machine that it can distribute its seeds by aerial navigation all over the country—and then consider also the inimitable ingenuity and beauty of each little parachute under which the little seed sails to its destined future home.

• And there is the golden flower of the pumpkin (*Cucurbita Pepo*,) within which are the most beautiful and gorgeous galleries and walks for the promenade of insects, with a symmetry, beauty, and glory, of which Solomon in all his glory, was not to be compared.

When I look on all this, and consider my own poor and limited intelligence, all my vainglory and conceit are snuffed out in a moment; and instead of inclining invidiously to criticise others who may not know quite

so much as myself or may not be quite so good a Pharisee as I may be, I am constrained to cry out “Fool! take back this unholy criticism or fault you are about to lay at the door of your brother fool, and allow both of you to grow together in peace till the Harvest.” And thus my vain pride receives a wound from which there is no recovery. But herein the vale of humility and Christian charity is reached, and this yields a peace and consolation which no amount of pride and vainglory can ever confer.

Union Village, Ohio.

SECOND APPEARING OF CHRIST.

WATSON ANDREWS.

Twelve reasons for believing in the second appearing of Christ as having been accomplished according to prophecy, and in the line of the female.

1. There is a universe of natural life originating with Divine Power in obedience to natural law; and there is a universe of spiritual life originating with Divine Power in obedience to spiritual law.

2. The human Ego, the “living soul,” is this Divine Power, Deity, manifest in humanity, and subject to natural law.

3. This Deity, then, is original humanity, in infinity, and subject to spiritual law.

4. Such as original humanity was, then, the Deity is, in an infinitely superior degree.

5. Humanity is not composed of one, but two beings, distinct in nature and attributes: viz. male and female.

6. The Deity, then, is not composed of one, but two beings, distinct in nature and attributes, viz. male and female.

7. One being, distinct in nature and attributes from another, can not administer the nature and attributes of the other.

8. Two beings of distinct natures and attributes in united effort, can minister the nature and attributes of both, in accord with the law governing the case.

9. Hence there is required the united effort of male and female in order to produce their "image and likeness."

10. Jesus, the Christ declared his followers must be born again. That no man could enter the kingdom of heaven without passing through this new birth.

11. Jesus, the man, was the subject of the first, the natural birth.

12. Jesus, the Christ, was the subject of the second, the spiritual birth.

CONCLUSION.

As the natural man and woman are subjects of the natural—old—birth, through the united instrumentality of natural man and woman in conformity to the natural laws of generation; so the spiritual man and woman must be the subjects of the spiritual new birth, through the united instrumentality of spiritual man and woman, in conformity to the spiritual laws of regeneration.

Hence, as we believe Jesus of Nazareth to be the anointed Savior in the male line, because his advent was foretold by ancient prophets and typified by numerous symbolic representations; and because he was recognized by a

God-fearing man, John the Baptist; but principally because of the fruits he brought forth the world-wide results of his mission, as also by the fierce opposition and cruel persecution he suffered at the hands of the popular religionists of the times; so we believe Ann Lee, of Manchester, England, to be the anointed Savior in the female line; not only because a second advent was predicted and the only logical reason for such an event, so far as we can see, was the quickening into spiritual life the female nature, in humanity, as the male had been in the first advent; but for all the above reasons as well: viz. by prophecy, by typical representation; by being recognized by the godly inspired of the times, who were waiting and watching for his second coming, and by the like opposition and persecutions by the popular professors of religion of the most advanced civilization of the time; but principally because of the divine light and power manifest in her life and testimony and the most beneficent results of her mission.

The symbolic representations alluded to above, relating to the first and second advents of the divine spirit in the work of human redemption, point to two correspondent powers, united to accomplish the same purpose, being the united influence of male and female in the work of redemption.

Such are the Cherubims, (see Ex. xxxvii., 7.) whose wings covered the mercy-seat above the ark; the two tables of the covenant; the two silver trumpets; the two olive trees; the two olive branches; the two golden pipes through which the two olive branches

emptied the golden oil out of themselves; the two Anointed Ones, and many others which might be mentioned in God's typical work.

The two cherubims placed over the ark that contained the two tables of the covenant, were very remarkable types of the two Anointed Ones, the male and the female, who are united in the work of redemption, and the covenant of peace is between them both. Over the ark was placed the mercy-seat of pure gold, and the two cherubims of gold were placed on the ends of the mercy-seat, and their wings were extended on high, so that they covered the mercy-seat with their wings; and their faces looked toward each other and toward the mercy-seat. These figures are so plain and obvious, that it seems as though they could not be misunderstood, so strikingly representative are they of the true order of the work of God through the united agency of the male and female in Christ.

Between the two cherubims was the mercy-seat from whence the law of God was delivered, which not only pointed out two gospel dispensations, but also showed, in a figure, that the merciful display of God's grace, in the last dispensation, would proceed from between the Two.

All who have received this last manifestation of divine light and power, through the Two, have found it a saving faith, affording them complete victory over the animal nature, and fully satisfying their every need.

Union Village, Ohio.

JUSTICE is the only permanent foundation for peace.

C. Allen.

"KNOW THYSELF."

SARAH F. BODINE.

THE knowledge requisite to fully comply with this important injunction, is obtainable through gradual development; or, in other language, as the thoughts and abilites of the child are inadequate to that of the man's, through lack of experience and maturity, so the unfoldment of spiritual discernment is limited only as we disassociate ourselves from physical phenomena and materialism.

Being the children of a heavenly Father and Mother, we necessarily partake of and are permeated with the divine life or spirit which is immortal. But, immediately arises the query:—Whence the evils so prevalent among humanity? The seed contains the germ of all that is possible for the plant to produce, vitality, leaves, color, etc.; but if sown in sterile soil, or surrounded by uncongenial conditions, the result is a frail, imperfect plant; so, the human soul placed under similar conditions becomes spiritually, mentally, and physically deficient; thus man's deterioration from the at-onement with the Father.

In this state of separation there consequently ensues tumult and contention; thus each soul hath its battle-field and its adversaries; the passions and propensities conflict with the lofty and divine nature. Through the efficacy of Truth and spiritual enlightenment, necessary to embrace this grand injunction "Know Thyself," we are prepared to enlist heroically in the warfare against our individual sins, and also against cooperative and com-

petitive evils, whose roots centre in the bestial passions. Never for a moment can the armor be laid aside, lest in an unexpected time the enemy gain vantage ground and demand surrender to its inglorious power.

The warrior returning from the battle-field crowned with success, feels not the thrill of joy permeating his being, equal to the spiritual warrior whose triumph is over self. If this victory was unattainable, never would have been uttered,—“Be ye therefore perfect, even as your Father in heaven is perfect.” This passage proves the possibility of regaining our inheritance with the Omnipotent Creator.

Mt. Lebanon, N. Y.

TOIL ON.

LUCY S. BOWERS.

TOIL on O soul, toil on for truth and right,
Thy vision true and clear as cloudless day,
Toil on, thy tho't and purpose firm alway
To reach the summit of faith's glorious height.
Put to the plow thy never wearying might,
Again, yea and again renew thyself and
pray;

The good God sendeth knoweth no decay,
His beauteous bloom is fadeless as his light.
Give to the heart that yearneth for thy care,
Nor from the wayward one turn once aside,
All that thy spirit loveth for thy share
Give unto others, it will help and guide;

And thus toll on, O soul, live, do, and bear,
With Christ in thee thou wilt in Christ
abide.

Mt. Lebanon, N. Y.

[Contributed by S. Barker.]

TO-DAY.

LURA A. BOIES.

In the great world's ceaseless striving,
In the jarring din and strife,
Shall we call to-day a trifile?
Is it not our all of life?
Ah! we may not look beyond it,
Yesterday we know is past,

We may never see to-morrow,
This to-day may be our last.
Only time for earnest action,
Only time to watch and pray,
O what meaning, vast, eternal,
Centers in the word, to-day!

Every deed to-day shall witness,
Every holy deed of love
Borne by God's recording angel
To the dazzling throne above—
Every word the lips shall utter,
Be it ill or be it well,
Solemnly or lightly spoken,
On the endless years shall tell.

Ye who spurn the crown of glory,
Turning from the higher birth;
Bartering the great immortal
For the shining dust of earth—
Wake to earnest life and duty,
Dream no more the hours away;
Endless joy or endless wailing
Hang upon the vast to-day.

O whene'er the blessed sunlight
Ushers in the holy morn;
When the yesterday is buried,
And the new to-day is born,
Let us work anew for heaven,
Let us wait and watch and pray,
Knowing that we meet hereafter
Every thing we do to-day.

Then the veil shall be uplifted
From the vision faint and dim,
And the song of time shall mingle
With the grand eternal hymn.
Yea, our life shall be an anthem
Swelling up the shining way,
And eternity the finale
Of the glorious to-day.
—Selected.

Born unto Christ's pure kingdom
Through rending of the veil,
Of darkness and tradition
Pure light and life prevail.
And he who will may enter,
Was our meek Savior's word.
Thus leaving man the power
Of choice to serve the Lord

M. Whitcher.

THE MANIFESTO.
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Editorial.

To be good and to do good seems to be about the whole duty of man. It may well be called his legitimate sphere of action. To be good, whether in our own home or among strangers, is a very essential feature in one's life. The conscience that is to be exercised for the home relations, should not be laid aside under any circumstances. Personal pleasure should always be a secondary consideration, and honest principle be the governing rule.

To profess to be good and then to

walk in the worldly ways of crookedness, is not quite right. Such a course is confusing to the mind and makes for all a sphere of inharmony.

As there are so many degrees of goodness, especially when it is connected with religion, that sometimes the lines are so faint that one can scarcely perceive them, or they may be so shaded by the elements of the world that they would hardly be known. Religious goodness should be an unmistakable force in the reforming of one's life. It should say in words easy to be understood,— "Go and sin no more."

It should have the same ministration for the erring as did the apostle. "Let him that stole, steal no more." And then to make the whole matter as simple as is the gospel of Christ, we have only to listen to the words of the prophet,— "Cease to do evil, and learn to do well."

To involve any thing that belongs to the testimony of Jesus, the Christ, in a mysterious maze, is to detract so much from its spirituality and add to it that which is man-made. Religious goodness, or that which is goodness by profession may sound better than it really is. Cain and Abel each had religious goodness, and they brought offerings to place on the altar before the Lord. These gifts were of value as they had built places of sacrifice and carried to them the best that their store-house afforded, and yet the sequel of their story informs us that there must have

been a deficiency in the essential quality of goodness.

To make long prayers that may be heard of men is no evidence of goodness, neither is a protestation of a life to God, unless it comes from a contrite spirit. It is practical righteousness that makes the life of man a power to do good. "Show me," said the apostle, "thy faith without works, and I will show thee my faith by my works."

These works constitute the life. It is the governing element that forbids the doing of wrong. It is the armor that protects the soul against the fiery darts of Satan. This element returns to the Christian mind the new language which belongs to the people of God, and so clothes them with the Holy Spirit that they are enabled to say what they mean and to mean what they say. It aids them in living a new life, and leads the soul onward and upward toward the blissful future.

It was Henry Ward Beecher who talked of the thermal line of duty, where it was warm toward God at home and in meeting, and then became cool in proportion as it went from home. Some one on asking him to step aside from the rules of propriety, he remarked,—"If I am going to take any liberties, I am going to take them at home."

That rule would not be out of place with us who are members of a religious Community, and any thing less careful than that is not consistent with our profession.

A METAPHYSICAL PREACHER.

THE Rev. John Jones was a preacher of the metaphysical type. He had signified his desire to preach on a certain Sunday in the village of H—, where he had formerly served as pastor. His application was favorably considered by the pastor, who in order to make up his mind wisely, consulted Jonathan Sykes. The latter was a steward and class leader, a man advanced in years, whose educational advantages had been limited, but whose common sense was without limit. He was a man of great influence in the community, always at the head of every good work. "Brother Sykes," said the pastor, "the Rev. John Jones wishes to occupy our pulpit next Sunday. What shall I say to him?" Laughing heartily, Brother Sykes answered: "The Rev. John Jones always reminds me of a great big fish in a little pool of water. No sooner does he get in than he gives two or three flops and flounders, and gets it so muddy that you can't see in, and he can't see out." We would commend the above to some preachers who are not of the Methodist persuasion.

—*Christian Standard.*

"STILL as the spiral grew he left past year's dwelling for the new,
Stole with soft step its shining archway through, built up its idle door,
Stretched in his last found home, and knew the old no more.
Thanks for the heavenly message brought by thee,
Child of the wandering sea, cast from her lap forlorn.

* * * * *
Build thee more stately mansions, O my soul!
As the swift seasons roll. Leave thy low vaulted past
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell, by life's unresting sea."

NOTES ABOUT HOME.

Mount Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

Thermometer. Rain.

1892.	69.53	3.19in.
1893.	67.8	1.5 in.
Highest Temp. during this mo.	93.	above 0
Lowest " "	"	47. above 0
Number of rainy days	"	7.
" clear "	"	14.
" cloudy "	"	16.

Calvin G. Reed.

July, 1893.

IT is customary in some Oriental cities for the night-watchmen to hourly announce the time, adding "All is well," when it is so, for the comfort of the inhabitants who are trusting their safety to these vigilant guards.

This is very much like our little Home Note corner, where we can pass the word of hope and cheer from one Society to another, though not hourly.

It is pleasant to hear of homes being renewed, brightened up and put in order. It shows that there is life within, as much as the quick healing of a wound, speaks well for the healthy vitalizing fluid, which courses through the veins.

We regret to learn of drought and frosts as so troubling our Western Societies. Columbia County, N. Y. is one of the best places to live in after all. The weather is always doing better for us than we expect.

We can stand a drought without much injury (only to strawberries,) and although we had quite a severe freeze the last week in April, we had no frosts afterward of any amount, although we expected them for "Hicks said so."

Under these conditions we have and shall be blest with all kinds of fruit, which has been provided with a tree, bush or vine to grow on.

The second Sabbath in June witnessed for us an unusual gathering to our morning service. The worthy Ministry from Maine being on a flying visit to Lebanon, we being unwilling to share such privileges

alone, invited the Society at Hancock to meet with us, and it was a season of mutual strength and encouragement. Small families, (where the premises are in accordance) and large meetings is the ideal Community.

For the information of all who have so long known our dear Eldress Ann, we would say that she is still the same loving mother as when she stood at the head of Community. Age drafts upon her bodily strength, but she is bright and active, lending her aid in the little home duties as far as her strength will permit, and more than we feel that she ought. She lives to show us the beauty of that character which has made a life work of crucifying self and living to make others happy.

Amelia J. Calver.

Center Family.

July, 1893.

WE have begun haying. I have been out picking cherries, most of the time for a fortnight past. But I must close this to get off this morning. Inclosed find copy second and completed edition of *Synoptic View*. Hope you will be pleased with it. I do not yet despair of seeing R. M'Nemar's sermon in *MANIFESTO*.

Alonzo Hollister.

North Family.

THE heavens are full of promise of the brighter day. We have had quite recently several very interesting callers. They came to us seeking information and to make the acquaintance of our people.

We are pleased and encouraged to meet so many thoughtful and intelligent inquirers who are giving their earnest efforts to the solution of the dark problems of human life. We are thankful that Zion is yet able to minister strength and encouragement to such souls, and that the hallowed influence in and about our consecrated homes is felt and the source of it acknowledged and revered.

Much has been gained and come to us through the labors of those who have

passed on. We have been blessed beyond hope or thought. We desire an increase for ourselves, for our day and time.

We are straightening the wall of our large stone silo on two sides. The unevenness caused considerable loss, and we think with straight walls there will be no necessity for weighting the ensilage when the silo is filled. We have under way considerable improvement in our barnyards with the object of having them in as dry and tidy a condition as possible.

Our gardeners have noticed there are fewer insect pests in the gardens and orchards this year than for many previous years. We hope this is general and presages a time of relief from these plagues.

A company of our Sisters have been on a visit to our good friends at Watervliet and have just returned with increased strength and a renewal of the spirit that quickens and makes alive.

Walter S. Shepherd.

♦♦♦

Shakers, N. Y.

North Family.

July, 1893.

On the 25th of June we were privileged to enjoy a season of spiritual communion. Our beloved Ministry and several Sisters from Mt. Lebanon and others from Enfield, Conn., were with us and what a blessed ministration it was. The heavens were opened and holy angels descended with their blessing and strength for the faithful. Also on the 30th ult. a company of Sisters from the North family at Mt. Lebanon came to enjoy a season of social and spiritual interest with gospel religion in the Valley.

Through the kindness of a beloved gospel Sister we were favored with the loan of a work entitled, "The Way, the Truth, and the Life." by J. H. Dewey, M. D. It is a non-sectarian work and every one who is seeking the higher illumination, desirous to unfold their spiritual life, can peruse the book with both pleasure and profit.

* * * * *

At present we are enjoying beautiful

growing weather with occasional showers to refresh vegetation. We do not want to "count our chickens before they are hatched," but at present we feel safe in saying to our beloved Editor that if he will call around about melon time he will have the pleasure of sampling some choice varieties.

A barn is being erected at the North family 50x135 ft. in place of the veteran structure that has performed service for the last century, being nailed together with hand forged nails. Thus it is in both material and spiritual things, the old must pass away to make room for more advanced and better conditions.

Hamilton DeGrave.

Second Family.

WE have lately been privileged to enjoy a season of refreshing gospel love, with gospel kindred from the Mount and elsewhere. Eldress Emily Smith, Elizette Sutton, Annie Clapp and Alma Shattuck from the Second family, Mt. Lebanon. Caroline Tait and Emily Copley from Enfield, Conn. Also Sisters Martha Anderson, Julia Lincoln, Mabel Lane, and Belle Rulhausen from the North family, Mt. Lebanon. The younger part of the family were much interested in Sister Martha's account of the progress and good done by the "Self-improvement Society" at the North family, and are quite anxious to form a little band here, for the same purpose.

The writer was absent from home on a short, pleasant, and profitable visit to the Society at Canterbury, and was entertained both spiritually and temporally as Canterbury can do it. He did not have the privilege of meeting the first company mentioned, but fully appreciated the love extended here, of which he received a share on his return home.

"Such seasons are delightful, such company we love,
And with the true and faithful, right forward we will move."

We are busy securing hay and taking care of other crops. Grain will soon be ready for the reaper. Grass will not be as good a crop as expected last spring.

Isaac Anstatt.

Shaker Station, Conn.

July, 1893.

"THOU shalt worship the Lord thy God, and Him only shalt thou serve."

Serving God is a profitable employment and a satisfactory service. God abundantly rewards the faithful. There are many living witnesses who can testify to present payment for labor in the vineyard of God. The consciousness of divine approval, the assurance of being a co-worker with God and the eternal witness of the true spirit, are soul-satisfying even though the way seems rough and the trials great.

The testimony that God is a sure paymaster is uniform and overwhelming. The heavenly joy gained by living in purity fully compensates for the most trial-tossed life, the heaviest crosses. The virtuous and true will find a heaven of peace and blessedness. Heaven is a state of continual labor and activity that knows no weariness. Let us make our heaven here. Let us do and be as near right as possible now, and strive for higher wisdom.

The pamphlets entitled "Synopsis of Doctrine Taught by Believers in Christ's Second Appearing," and "Interpreting Prophecy" by A. G. Hollister, Mt. Lebanon, N. Y., are valuable and they should be in every home. Their cost is as nothing compared with their value.

* * * * *

There is money in poultry if you know how to get it. We study poultry for profit. In feeding poultry, too much whole grain should be avoided. Poultry should have a dry place to run and roost. Damp and muddy yards are a prolific cause of disease.

Daniel Orcutt.

South Family.

July, 1893.

ALREADY I am admonished that the time is here for the few items of interest which have occurred in the short time that has intervened since the last MANIFESTO, which was so richly laden with interesting topics.

The haying season has commenced and is progressing with speed. Twelve large

loads were put in on the 8th inst. and the number will increase as the better portions of the mowing fields are reached. The hay loader is a great addition in the field to save time and labor.

The garden is looking unexceptionably well. A number of bushels of peas found ready market about the 4th. Quite a number of crates of fine large strawberries also paid well for raising, and a plenty was reserved for home use, the yield being large. Cherries are abundant and of this fruit the preserving jars are well filled. Currants are in good demand at 15 cts. a basket. The sweet corn is about four feet high and promises a good yield. Tomatoes and cucumbers in full bloom, next the fruit. Beets and turnips are now ready for cooking. Potatoes are looking fine, but late.

With all these blessings, health prevails. These demonstrations are proof of God's care for his grateful subjects; and love being an evident quality of his nature, will it not ever remain the same? The number of those who look into the great book of Nature where every page speaks of its Divine Author, are wilfully blind to the grandest expressions of truth radiant with meaning, and full of evidence of an All-wise God.

Maria Witham.

Ayer, Mass.

July, 1893.

DEAR ELDER HENRY:—We are just at present having beautiful weather, and about all we hear is the click and sound of the mower and tedder. Busy hands and hearts are pushing the business, and every thing denotes a bountiful hay harvest. This gives joy to the farmer's heart.

All this is telling how well the stock is going to be kept through the rigor of a hard winter. When we see that vegetation is giving promise of a bountiful harvest, then how dependent we are on a kind and merciful Father who gives his blessings to all who ask, or rather to those who work and wait.

There is a joy that meets the farmer as he passes out upon his gardens and fields

and can see them flourishing by the hand of industry. Well may he sing, "Rejoice in the Lord always, and again I say rejoice."

Joyfulness is a characteristic element of Christian life, and is full of hope, courage, joy and peace.

Andrew Barrett.

♦♦♦
Enfield, N. H.

July, 1893.

WE left our allotted space in June No. and as a reward, have received in July No. three pages of music, so we shall do it again. If "Brevity is the soul of wit," why not as well applied, when we change the t into s and add d-o-m? It certainly is in harmony with "boil it down" which is the needful watchword of every editor, wherever located.

We welcome our long-tried friend and counselor Elder Henry C. Blinn, to the vacancy made by the removal of Elder James S. Kaime, from the Ministry of our Bish- opric; two noble examples of consecration and true manhood; (we) say, the mould is broken, wherein such specimens of true worth were fashioned, and can hear the echo of expressions like these, "hero worship, conservatism"; not at all; those who come after, have yet to prove their mettle, no words spoken or written, can give or take merit; we believe in the comrades of our own life battles, in the rising generation also, and are just as hopeful and prayerful, that a faithful few may sacrifice error to truth, maintain the vital principles of the Christ life, thus performing the duties of their day and time with equal honor to both God and man; speed the day.

Strawberries have been abundant: 100 qts. of field berries canned for winter use. 10 bushels from the garden have graced the table in all their pristine beauty.

Not a Shaker visitor booked for this season, how unneighborly!

Mary Ella Briggs.

♦♦♦
Watervliet, Ohio.

July, 1893.

We are busy putting up clover hay of which we have about one hundred tons.

Crops are good all round. Commenced cutting wheat, of which there are about ninety acres. We purchased a hay loader and it works to perfection. It is like the Irishman who came to this country, and wrote home to his people, telling them this country was a great country. All you had to do was to carry the brick and mortar to the men on the building and they did the work. But it is a little better with our hay loader; it does the work, and all we have to do is to stand on the wagon and place the hay wherever we want it.

We have been hauling corn and oats to market. Corn is bringing 40 cts. a bush. and oats 34 cts.

Everything is moving on nicely here at Watervliet. We are all striving to do good to our fellow-beings, and helping each other in the right way. Doing unto others as we wish to be done by and having charity for all good Believers who are trying to better their conditions day by day.

Two Brethren from White Water came to see us and spend a few days. Brs. August Frederick and William Beckwith. We enjoyed their company very much, and would say here that Believers are welcome to visit our home at any time. We are a small Society, but nevertheless our hearts are with all good Believers in Christ's second appearing. I close by giving my love to all who read this.

H. W. Fredrick.

♦♦♦
Pleasant Hill, Ky.

July, 1893.

BELOVED ELDER HENRY:—I have been looking over various numbers of the MANIFESTO to-day. What a fount of heavenly virtues beams forth from the pens of our inspired ancient worthies! There I find our gifted Elders, F. W. Evans, H. L. Eads, G. B. Avery, Eldress Antoinette Doolittle, and scores of others beautifully illustrating the sublime teachings and example of those self-sacrificing, devoted souls, who received and kept the gospel in its purity in days gone by.

I always hail with joy the MANIFESTO

so fraught with precious truths. O, for a score of Brs. like Isaac Anstatt and truthful sayings so bravely proclaimed.

We are a little band away out here in a region called the "dark and bloody ground;" toiling and struggling with foes within and without; intermingling with the world, dependent on them for aid in our daily toil. "Oh! what will the harvest be?"

Communities have sinned and strayed (in many things) from the true fundamental principles of the faith, therefore, few in numbers and works. Though like the Ninevites we sometimes cry out,—"Where are the hundreds and thousands that were to flock to Zion for the food of eternal life?" From early childhood we have watched and waited, and still the vision tarries. And, where rests the responsibility? A certain inquirer, visiting us once, said, "If the testimony you put forth was strictly lived to, people would fall before you like grass before the seythe." What a responsibility is resting upon the subjects of this faith! All praise and honor to your faithful heart and toiling hands, in keeping afloat the highly prized MANIFESTO. May your days be long and blissful.

I was so impressed with the article of Br. Isaac Anstatt, that I felt like making a faint effort to add to your columns a few lines.

We are having very warm and stormy weather. Our fruit about half a crop, meadows and grain fine.

Nancy L. Rupe.

Shirley, Mass.

July, 1893.

BELOVED ELDER HENRY:—Your kind favor of the 6th and the MANIFESTO, also a copy of Friend Robinson's book, received. It has much information, in an attractive form, and people will be looking after it more and more as the necessities of the case will require. In consideration of the great changes that are going on, it does not require prophetic eyes to see, must go on, in the minds of the people, as they feel

the increasing pressure resulting from panic and the accumulation of riches on one hand and consequent impoverishment on the other. Politicians may shout themselves hoarse, to little avail.

The Heaven-born plan of Christian Communism is the panacea for poverty, destitution and the inequality so deplorable in our day. Would that the masses could see these things in their true light, and be willing to pay the price required to enjoy the blessings of a peaceful, pure relation.

Nothing can well be imagined more wicked and deplorable than the spirit of anarchy that is becoming so prevalent in Europe especially, and gathering strength in our own country. How true the figure—"Men shall hew for themselves cisterns, broken cisterns, that can hold no water." Will repeated failure prove the fact to them that "All things shall work together for good to them that love God and keep in the way of his counsel?"

How sad it is to think that, "The ways of our Zion do mourn, that none come up to her feasts"—while so many are needy, but hungering and thirsting after worldly pleasure, rather than the self-denying way of Jesus and his faithful followers; would also the world could know that they can not follow where he never went on the generative plane. But I would not weary you or your readers.

We have been blest by a short visit from your well known correspondent Br. Daniel Orcutt of Shaker Station, Conn.

We are well along with haying, a beautiful crop, and thus far in excellent condition. Our first green peas were enjoyed on June 25th instead of as mentioned in my last had been previously on June 7th, showing a great difference in the seasons.

John Whiteley.

Canterbury, N. H.

North Family.

Weather Record for May, 1893.

Highest Tem. during the month, 95.

Lowest " " " " 50.

Mean " " " " 68.7

Total rainfall " " " 1.00.

N. A. Briegs.

SOUTH ATHOL, MASS.
EDITOR OF MANIFESTO,

MY DEAR FRIEND:—I have been so exceedingly interested in the life and doings of Ann Lee, I have read the little book over and over. I am delighted with the Christian experiences noted therein, and now by the kindness of a friend I have had the MANIFESTO of March and April. I am also much taken by some of the plain Christian talks therein printed. I was held to consider the quotation, Gal. v., 24, And they that are Christ's have crucified the flesh with the affections (margin says passions) and lusts. This has been the experience of such as have been Christ's since that epistle of Paul to the Galatians, A. D. 58, so that this is no new doctrine, as some claim. I have heard much talk about a (or the) resurrection life, while those claiming to live the life, lived in pleasure. In plainer words they rushed from a single, pure life, into marriage, and from all outward appearances became slaves to the flesh. I always doubted their sincerity. Now I read in the Gospel according to Luke chap. 20, beginning with the 33rd verse,—“The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. * * * * * They are equal unto the angels and are the children of God, being the children of the resurrection.” Here we have something on which we may rest our faith and hope. Jesus Christ gave us the precept and example nearly nineteen hundred years ago, and all along He

has had true followers who delighted to walk even as He walked. Why? Because they loved Him, and while the Shakers may be the first and only Society holding this Christ life up to the world, I have known some cases where married people, in the prime of life, have lived together, where the true light shone on them, being married, and have been as free from the flesh life as are the angels in heaven, fulfilling the injunction at the hand of the beloved Paul: “Let them that have wives be as though they had none;” but if there is not union and agreement with husband and wife to Jesus Christ’s example, then the next best will follow. A Society like yours would be a place of refuge indeed. Did not Jesus Christ himself say “All men can not receive this saying;” and then again He said, “Many are called, but few are chosen.” What was this calling, but the marriage supper? And why not chosen? Because the old garments were not exchanged for the white raiment. I believe in this real life, walking with Jesus, and to Him be all the praise. I am walking in the way, and find it so sweet and satisfactory, so free from the world of trouble. I have my trials and temptations, but there is peace in believing. The spirit says, “This is the way, walk ye in it,” and the “spirit and the word agree.”

God bless all the dear ones who see the way, and give them confidence to walk in the way that He has cast up in this wilderness of sin, is the prayer of

A BELIEVER.

He is good that does good to others.

[Contributed from Enfield, N. H.].

**HOW TO HAVE CONSTANT
GOOD COMPANY.**

THE most charming companion I ever met was a plain little woman whose life for years had been entirely given up to the care of an invalid, demented father, an old man who demanded her constant presence in his darkened room during his waking hours, in the few spare moments she had while going through the usual round of household duties.

Poor, living in the backwoods, where she never saw any society, she gained a depth of mind and a power of expression far superior to any of her old schoolmates who had shown greater promise, and had possessed every advantage. Indeed, she was neither "smart" nor particularly studious at school, but excessively fond of fun, excitement, and company.

One day I asked her the secret of the change. She laughed: "I have been enjoying constant pleasant company for the last few years."

I started mystified. She drew from her pocket a little quotation book, and pointed to two quotations, "My own thoughts are my companions," and, "They are never alone that are accompanied with noble thoughts." There were several other quotations written on the margin, and the page was well thumbed.

She said earnestly: "Looking back over my girl-hood, I know that there is a fatal defect in the training of our girls; our words, our actions, receive attention; we are given advice and instruction in every point but in our thinking. I did not have even a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came that plunge into poverty, sadness, and loneliness; at first I believed I should become insane, then God must have directed me to this little book, too worthless to be sold when our library went. One other quotation chained my mind. "Our thoughts are heard in heaven," and I began recalling

my thoughts. How disgusted I was with them! Round and round, in a weary rut of repining they had traveled, or ever if not repining, how stupid, how unelevating they had been! From that hour I determined my thoughts should be inspiring companions; when sewing up a seam, they should not be, 'So long and tiresome, wonder how long before I get done,' and so on and so on, over and over again. Why! I would take a little trip while sewing that seam.

When washing the dishes, I discuss with myself different national questions; when sweeping the room, I review the last book I read, or perhaps a book read years ago; every duty not requiring concentration is enlivened in this way.

Not more than an hour can I ever read a day. Our books scarcely number a dozen, but since I began to think, one verse of the Bible will open and unfold, until it blossoms into a wonderful revelation, and I hope bears fruit. Before, I did not take time to wait for the unfolding and the fruit-bearing."

"But I can't control my thoughts," I objected. "They will dwell on any trouble or worry I have."

"Paul tells us that in our warfare our weapons are 'mighty to cast down our imaginations,' 'bringing into captivity every thought;' that promise is a great help when I feel despairing over my wrong thoughts. To keep down the disagreeable ones, to shake myself free from the servitude of the daily fretting tasks, I drill myself into meditating on pleasant subjects, just as I would drill my tongue, if in company, to make pleasant speeches.

Tell the girls you teach and write to, how true it is that 'The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible' also that this art can not be learned when the feebleness of age has weakened the control of the mind."

When she had left me, I remembered she was the only person who had not made insane remarks about the weather, nor said, "Wasn't that Johnstown calamity awful?" Do you suppose it was because

thoughts had occupied her mind, not empty turning of the mental wheels?

If the mill grinds not grist, it will grind itself; if the mind feeds not on thought, it preys upon itself, and is its own destroyer.—*The Christian at Work.*

“HOLINESS TO THE LORD.”

AGNES LEE.

“In that day shall there be upon the bells of the horses, holiness to the Lord, and the pots of the Lord’s house shall be like the bowls before the altar.” Zech. xiv., 20.

In ancient times the people of Asia used bells on their horses and camels to encourage them in their work. The above passage was prophetic of a time when the law of the Lord should be “written in the inward parts”—when all the promises concerning God’s chosen people, should be fulfilled in the great Sabbath, the millennial period of which their jubilee year was typical. A time of spiritual rest from all that was sinful, or in any way contrary to the higher laws of being. Truth is a unit, and real science and religion are always closely connected, as body and soul.

The Jews were thoroughly schooled in relation to every department of physical existence, by their great law-giver, Moses. They received many special instructions concerning agriculture and dietetics;—the manner in which they should manage their land, cook their food, etc. Their obedience to those laws made of them a distinct people, separate from all the surrounding nations. In that day they were a very crude people, just having been emancipated from Egyptian servitude,

and could not understand spiritual things, therefore all their religious ceremonies were of an external nature; but the prophet foresaw the time, when in the progress of the race, their righteousness in physical things would be only as the foundation of a superior order of society, wherein man’s moral and spiritual nature should be controlled by those higher laws of divine truth which should be taught by the Christ spirit, when the whole life should be one of perpetual consecration, so sanctified through obedience to truth in every department of life that “holiness to the Lord” would be as much observed in the treatment of the animals, the tilling of the earth or cooking of food, as in the sanctuary of worship.

The prophetic period has come to us, and has or will come to any other people, according to the light given them and the measure of obedience they yield to that light in the observance of physical and spiritual law. We believe we can serve and honor God just as acceptably in the performance of the lowliest duties, of manual labor, as in those seasons set apart for spiritual devotions.

To live in the truth is to “write holiness to the Lord” on everything with which we come in contact.

Mt. Lebanon, N. Y.

OUR affections are vines that will lengthen over marshes of sorrow, if we do not lift them up and fasten their tendrils to the strong towers of our faith, then they will blossom and bear fruit, lasting and precious.

C. DeVere.

The soul is strong that trusts in God.

THE CHRISTIAN'S REWARD.

"Peace I leave with you; my peace I give unto you."— John xiv., 27.

ENFIELD, N. H. 1892.

My Peace be with you al - ways, The re - ward of toil and
 strife, Is the hundred fold re - la - tion, The end,— E - ter - nal life.

Then on - ward, still on - ward, The way shall bright - er grow, As you
 near the heav'n - ly fount - ain, Whence liv - ing wa - ters flow.

THINK NO ILL.

CATHARINE ALLEN.

AT the present time there is a widespread movement in the world, among earnest, aspiring souls, to draw nearer the Fountain Source of truth and life, by establishing among themselves, unity of purpose and harmony of thought and feeling.

To this end are held the Soul-communion and the Silent Unity meetings of which we have read. This class of people are organized under various names in different places, but the central idea among them all is to *Think no Ill*,—to look for, emphasize, and build up the good in each other, by thought, word and deed; recognizing that the outer being is created by the inner; that all potency is in thought; in fact that *thoughts are things*, and the only real things. That apart from expressions in word or action, through silent thought we have power to bless or injure, uplift or degrade our brother or sister.

The acceptance of this truth is having a practical bearing upon the lives of thousands at the present time, and is working as a dissolving element to creeds and dogmas, sects and isms, and also as a unifying and focalizing power to all that is good and true in the hearts of the people.

In refusing to think evil, and ever holding in view the God-thought and divine ideal, they believe they are brought nearer the source of creative good which heals,—restores to wholeness, body and mind.

It seems to me there is a truth in this, worthy of our thoughtful accept-

ance. As a people we are blest above all others in the possession of many of those spiritual truths toward which they are progressing, and should we not strive earnestly to embody these in our characters, that we also may be drawn together in a closer communion, and have our souls refreshed from those crystal fountains that shall vitalize our beings with new and living thoughts? To this end let us be firm in our resolve to think no ill of each other.

In every human heart there dwells a deathless being created in the image of the Divine;—a child of God,—a beautiful angel. Let us call it forth and recognize it; let us speak of it to each other and greet it *in* each other. Let us nourish it by our kindly thought, our sympathies and prayers, and in our efforts to minister to this life in those about us, perchance the angel within our own hearts will grow stronger.

We all have one purpose, and one goal in view. We all must feel struggle of soul in casting off the old life for birth in the new. Let us be lights to each other through the darkened valley, that we may rejoice together on the mount of triumph. Let us cultivate that kindly affection and tenderness of feeling that shall make us as careful of another's reputation as we would wish them to be of our own, thus keep the golden rule; and in that love which is the fulfilling of the law, so faithfully guard our hearts that we shall *think no ill*.

Mt. Lebanon, N. Y.

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I can of mine own self do nothing.

Books and Papers.

SPECIAL LITERARY NOTE.

THE NEW ENGLAND MAGAZINE with the current issue for July passes into the hands of Warren F. Kellogg, who has purchased the assets of the old company, and will continue the publication of the magazine, managing it himself from its new offices at 5 Park Square, Boston. Mr. Kellogg was formerly Treasurer of the Boston *Post*, under the old regime, when it stood for all that was highest in American journalism, and more recently he has been interested in different Boston magazines. Edwin D. Mead, the chief editor of the NEW ENGLAND, under the old stock company, and Walter Blackburn Harte, the managing editor, will be associated with Mr. Kellogg in his new enterprise. The July magazine is now on the news-stands, and the August number—an especially strong one—will be out at the usual time.

THE JOURNAL OF HYGEIO-THERAPY. July, Contents. A Physiological Study; Biography of T. V. Gifford; The Invalid's Home; Address of Welcome; Why I am a Hygienist; Anti-vaccination; Our Home Work, etc., etc.

Dr. T. V. Gifford,
Kokomo, Ind.

MR. HOWELL'S NEW NOVEL.

Mr. Howells has given the title of "The Coast of Bohemia" to his new novel of American girl life which is about to be published in *The Ladies' Home Journal*. The novelist says of the story that "it is about the prettiest thing I have ever done."

WORLD'S FAIR COMPLETE.

THE WORLD'S COLUMBIAN EXPOSITION is one of the most complete and attractive exhibitions ever given since time began. As the warm, balmy days of summer make a visit to this great show a pleasure, hundreds of thousands of people are feasting their eyes on its beauties.

In order to prepare the great mass of humanity to better understand and appreciate the Exposition, the WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED, in its midsummer or July number, has made a new departure in the character and class of its illustrations. In this issue especial attention has been given to illustrations of the exhibits.

Beginning with a full page frontispiece of P. de Gloukhovskoy, Imperial Commissioner General of Russia to the World's Fair, the other prominent illustrations are full-page reproductions of an exhibit of "Japanese Silk Tapestry," "Agricultural Building," and others. Besides these are the "Lapland Village," "Chinese Theatre," "Walter M. Lowney Company's Chocolate Pavilion," "Reproduction of Farm Scene in Grains in Illinois State Building," "View from Wooded Island," "Model of St. Peter's at Rome," "Illino-

nois and Iowa's Pavilions in Agricultural Building," a beautiful center piece. "The Exposition by Night," "Hide and Seek," "Interior View of Manufactures Building," "California Orange Exhibit," "Central Fountain and Aquariums in Fisheries' Building," "Group of Sea Lions in U. S. Government Building," and many others.

Among the leading articles are "Success of the Exposition," "The Opening of World's Congresses," "The Exposition and the Youth," "The Many Attractions of the Exposition," "Realization of Hopes," "Best Time to See the Exposition," and others.

From every standpoint the present number of this excellent magazine is the strongest yet sent out to its thousands of readers and admirers. In its completed form it will make a valuable history of the great Exposition that no one should fail to have. Back numbers always on hand, and all requests for either back or future issues, sent to the publisher personally, will receive prompt attention. Sample copy sent for 25 cents in stamps. Address, J. B. CAMPBELL, Publisher, 159-161 Adams St., Chicago, Ill.

IMMORTALIZED.

THIS IS the title of a pamphlet of about one hundred pages, that is being published in memory of Elder F. W. Evans, by the Elders of the North Family of Mt. Lebanon, N. Y. The work will contain much interesting matter relating to the life experience of Elder Frederick, and also a frontispiece of the good Elder, which will make it much more valuable. All will want to secure a copy. Price, in Paper covers, 50 cts. and in Cloth 60 cts.

Address Anna White, Mt. Lebanon, N. Y.

Deaths.

Henry S. Whiton, at Ayer, Mass. June 26, 1893. Age 68 yrs.

Marcia L. Mann, at Shirley, Mass. July 4, 1893. Age 70 yrs. 2 mo. and 12 days.

For more than fifty years she has been a willing toiler in the vineyard.